UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

The Outlawry of War

By CHARLES F. DOLE

H. G. Wells and Psychoanalysis

By GEORGE WILLIS COOKE

The Moral Substitute

By CLARENCE R. SKINNER

About Japan

By FREDERICK STARR

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXXIX. THURSDAY, JULY 20, 1922 Number 20

THE ONE MOST HIGH.

God is the highest that we know;
  The noblest moral yet evolved.
God is the over-arching bow
  Of dimming mists at length dissolved.
God is the joy of ev'rything;
The bursting bud; the airy wing;
The song at twilight's starry eve;
The dream that fearless souls receive.

God is a fortress, crown and cross;
  God is a triumph in the end
When from the ashes of each loss
  We see the lily bloom ascend.
God is the soul, aspiring, pure;
The water in the golden ewer;
The growing GOOD where'er defined
In earth and time, in man and mind.

Leslie Clare Manchester.

The wise and socially minded among the Methodists seem to have had a useful Conference in May at Evanston, Ill., gathered to discuss economics and religion. They considered the subjects of profits, private property, competition, the distribution of wealth, and raised the big question: What to do? Prof. Gray of Carlton College, Mr. Bruese, of the Bureau of Industrial Research in New York, Prof. Ely of the University of Wisconsin, Prof. Coe of Union Seminary, and others addressed the Conference. Professor Shenton, who teaches Sociology at Columbia University, laid down the thesis that "no Sociologist has a program for social betterment that is not more adequately stated in the gospel of Jesus Christ." Is not this another way of saying that the subjects of social and industrial life are all essentially religious and spiritual, and that there is no such thing as an "economic man"?

It is doubtless well to begin by agreeing that a good and full sociology, or a valid economic system, must be woven throughout with spiritual principles—spiritual, however, purely in that sense in which the word describes the highest and most intelligent humanity. We do not get on, however, if we stop by saying this. Is there any social program in the New Testament? Does Jesus or any teacher anywhere discuss a single one of the subjects before the Evanston Conference in such way that we may surely know what side he would take among the economists, if he were teaching today? or, how he would run a business? The spirit, the attitude, the friendly consideration, the magnanimity, is the only thing of which we may be sure. But we find nowhere the beginning of a social program. Who would know how to apply it to our modern life if it were done precisely into a dozen, or thirty-nine articles?

Take the Golden Rule, for example. It is not a bald rule or command. It is an appeal to the imagination, the sympathy, the intelligence. It is splendid, and we believe thoroughly workable in all human affairs. But it is like the word: Love one another, or, Do everything you do with good will, and nothing with ill will. But this means what Jesus thoughtfully adds—"with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Note specially that word *mind!* This is to say that we need to command every faculty in us in order to do anything humanely and decently. It is a call to be all alive. Who would not wish to live abundantly! Don't call the Golden Rule a "commandment." It is more truly a prayer for life, and plenty of it.

What answer does the Golden Rule, in any of its forms, make to the question, whether it is inhuman or not to take profits, or to hold private property? All these questions come out like certain solutions in algebra, where you have your choice between the *minus* or the *plus* sign. Do your profits arise out of other men's losses? Then obviously they are no better than gambling. No honest man ought to need to ask whether they can be right to have and hold. But what if a man makes two blades of wheat grow where there was no wheat before, or discovers readier access to some new field of power or abundance, or makes a saving out of what had been waste, what objection have we, in the name of our humanity, against the profits that naturally drop into his hands and the hands of all the people who have co-operated to help him make this eventual gain to the wealth of the world? Do we desire to reduce everything to a dull uniformity?

A wise man has said that everything is slow when you are in it; and we might add that things seem slow in exact proportion as we are intensely and completely absorbed in them. Surely every reformer

has had the experience of feeling the deadening inertia of the cause to which he gives his utmost loyalty. Especially is this apt to be true of pacifism, which to the pacifist seems to grow at a snail's pace. But we occasionally have cheering news from the camp of the enemy, who, not being in the movement, can see it in truer proportions. For instance, we have the report that Major General Clarence Edwards of the United States Army, warns the public against a growing pacifism in this country! This is indeed cheering to the peace lover who has been growing discouraged over the world scene with its rampant militarism and insane suspicion. If Major Generals can see the pacifist movement growing to such a degree as to frighten them, surely pacifists themselves may take courage and keep a stout heart.

One phase of the recent tragedy in the coal fields ought not to be overlooked, but should lead to the recognition of a grave danger which constantly threatens society and which ought to lead to drastic legislation without delay. We refer to the ease with which men, infuriated with the sense of injustice or revenge, may obtain fire-arms. In the specific case we have in mind, a large group of workers are said to have raided a hardware store, held up every clerk, and stole all the "hardware" of an explosive type that could be found, then rushed out to the scene of battle and shot promiscuously. We no longer allow people to go to saloons and order an unlimited supply of liquor, nor is a man free to obtain poisons from a drug store without special prescriptions. Why should we still allow any person to obtain guns and ammunition, without showing good cause for their use? Why should we allow innumerable stores to keep constantly on hand explosives and fire-arms which are a constant temptation to just such tragedies as occurred in the coal fields. It was long ago declared that the purpose of law is to make it as hard as possible to do wrong and as easy as possible to do right. Here is an instance where law should be invoked to remove the easy way to riot and murder.

No matter whether we agree or disagree with the Bolsheviki, it is hard not to admire the use they make of logic while at the numerous conferences in Europe. It is a delight to watch the Russians, on trial for their sins, put the Europeans on the defensive. For instance, the representative of the Bolsheviki is asked when his government is going to make the investment of foreign capital in Russia safe and naively replies that perhaps it would already be safe if Europe had sent their best business men and experts into Russia to help reconstruction, rather than sending such adventurers as Denikin and Kolchak into the country to ruin it with civil war. It may be evasive to answer a question by asking another, but sometimes it is effective.

The Outlawry of War

The Knox-Levinson plan to outlaw war was long ago hospitably received by UNITY. Since it is now being widely discussed, it is time to understand clearly what its real merit is, and to distinguish between the essential element on which millions of people appear ready to agree, and certain quite dissonant features in it.

In the first place, we want what the Knox-Levinson plan calls for—a Conference of nations, called distinctly to provide for the outlawry of war. Let us not insist upon saying "Civilized nations." We only cheat ourselves so. There is no nation that has any political organization, which we can afford to leave out of our World Conference. The Washington Conference was a very small and partial affair. Men's hearts are hungry for more. If the Conference got no further at its first meeting than to declare war "a public crime" and to provide for meeting presently again, it would be abundantly worth while.

One cardinal condition, however, for which the Knox-Levinson projectors have made no provision, attends this proposed Conference. Do the nations really desire and intend to outlaw war? Does the United States or France or Japan? Who is the Nation? How shall we be quite sure that our own nation desires this momentous end? Who indeed shall choose the members of the Conference? Suppose we leave this to the governmental people. Suppose Mr. Harding is to choose the members for the United States. Will he not appoint just such men as have usually been selected for every such meeting—lawyers, diplomatists, officers of the army and navy, senators, and not a woman among them? Will a Conference, thus appointed, have any burning desire to outlaw war? Why should it not express the same mild sentiment, which Mr. Harding held, when he first used the telling words: *"Outlaw war,"* and proceeded to demand increased appropriations for his army and navy!

The only fair way to conduct so revolutionary a movement as the outlawry of war is to institute a plebiscite in every country and let the people say by one word, Yes or No, on a ballot, whether they have had enough of war and wish now to get rid of it? The peoples should also be enabled to choose who shall represent them at *theirs*—not the Government's —Conference. Suppose we found by this way that the people do not want to end war. If so, let us face the wholesome truth. No power on earth can make war a "public crime," unless people are ready to

think it a crime. Meantime, nothing could be so educative and civilizing as such a campaign. Nothing would tend so much to bring the peoples of the world into accord as the working out of this general plebiscite.

The Knox-Levinson plan is a notable example of the action of the legal mind. Beginning with the project of getting rid of war and condemning it as criminal, the document goes on to provide for *keeping* war and war machinery still in vogue! "War shall be defined" and defensive war shall be legitimated. As if every nation in the Great War did not excuse its conduct on the ground of necessary defense! No nation today can put up an excuse for wanton war.

Section 4 provides that "all annexations, exactions, or seizures" shall be "null and void." Under what head then do the various performances of our State and Naval Departments in Hayti, Santo Domingo and Central America fall? Will our new definition of war make the killing of native people by the military of a strong nation anything else than an act of war?

The original Knox-Levinson plan called for a system of "citizen soldiery on the Swiss model." This would be a sort of continual conscription of the youth and a veritable education to war. This fortunately proves at once to be too bitter a pill for our people to swallow. But what were the men thinking about who offered it as a part of a *bona fide* scheme to make war a crime!

Section 9 proposed that national armaments be reduced "to the lowest point consistent with domestic safety and the necessities of international requirements."

The camel is now fairly back again in the tent! Evidently they expect the need of considerable military coercion, that is, compulsion over one or more groups of human beings by the bayonets or war-ships of others. What else is war? How can you help having war if you legitimate its machinery? As for "domestic safety," is it not clear that the threat of military force within a State with which to kill fellow citizens, constitutes an actual peril of life and property to every one. Are we so barbarous as to be unable to provide public safety without supplementing our police with machine guns?

Section 11 calls for an annual report from all the nations on the strength of their "armaments, structural and chemical." In these words you have a suggestion of legitimating aerial and gas warfare! And this is part of a plan to outlaw war! It is impossible, after this, to take seriously the pious words about the elimination of "the doctrines of military necessity, retaliation and reprisal." Armaments are the natural expression of their doctrines.

On the whole, the scheme as presented certainly means the recognition of war as still respectable. The unfortunate confusion of the idea of the army as a "police force" becomes almost equal to a permanent sanction of the institution. The army, trained to kill men, is no righteous police force. Neither are we specially interested in the discussion of the outlawry of submarines, or airplanes, or poison gas, so long as men are prepared to kill one another with plenty of other kinds of horrid munitions; whether provided by the government or by private makers, makes little difference. These side issues simply turn away the minds of the people from facing the main question, for which we believe that they are far more ready than is often supposed—namely: Is not war, in the light of all we know, a sin and crime? We think that all genuine Peace Organizations exist to state this conviction in its naked truth.

There is a great waste of power and of interest in discussing half-measures when a big and simple main issue is in view. There is danger that ever so many good people will think, after voting for the small and provisional measures, that they have done something real, whereas, as is happening now, they are easily soothed into complacency about just such extravagant expenditures for military purposes, as we are witnessing in Washington, as if in sequence to Mr. Harding's much over-rated Conference! The people, by the million, praised the President for his half-measures, and then went to sleep and suffered him and his military advisers to do as they pleased.

They tell us, however, that we must have means to substitute for war in case of quarrels and altercations between nations. We have plenty of such means now, provided the governmental people are willing to use them. The Court at the Hague looks good if people really wish to avoid war. But they complain that you cannot drag an offender before it and compel him to accept its decree. Neither can you drag the State of West Virginia before our Supreme Court, or send soldiers into a State to collect the money that it may owe to another Commonwealth. We do not like our Supreme Court the less for this lack of authority over our army. The Court has as much authority now as is wholesome for its purpose. Indeed, the world obviously is not far enough advanced to make it desirable to establish fixed world-wide institutions. Such as we may set up ought to be flexible, and to depend on no armed force. Unless the good will of men is behind them they ought not to exist.

We are suspicious also of the codification of international law, as at present proposed. The first thing we know, they will be trying to codify laws that ought never to be—laws that represent the old order, and that will be measures of forcible constraint, calling for military support.

Our real danger is, not that we do not know what is right in international conduct, but that powerful nations still wish to do things that are not right. We have no need for codified laws in case we, the people,

direct our government to do justice to Mexico, or Russia, or Hayti. Take our hands off! But it is hardly in human nature not to meddle and do unjust and cruel things toward a weaker people, of a darker skin, so long as we load up the national government with military power, specially desired and designed for the purpose of meddling and bullying. There is not the least danger of war directly with any of the great powers threatening to attack us, but our danger is in respect to the subtle imperialistic efforts more and more expected of their government by great financial interests, who assume that it is the business of government to promote their money-making and money-lending schemes, and then to guarantee their ventures in all parts of the world. Ask the State Department to tell for what purpose we need to maintain the army and navy!

Wall Street does not dream as yet, that it is a sin and shame to employ our military forces and to kill innocent people in order to collect debt, or to force an "open door" in the Orient. Beware! They will codify laws, if you do not stop them, to designate on what conditions one or a group of creditor nations may use force or the threat of force to make Russia pay the Czar's debts, or the poor people of the West Indies safeguard our bankers for borrowed monies, long since corruptly wasted. You can make such things legal. You can never make them right.

It seems to us that we need tremendously increasing numbers of those, who, catching the lessons of the World War, and never forgetting its awful waste and its continuous harvest of human misunderstanding and hate, frankly and kindly carry their great message, namely, that judged by every standard of civilization, or real religion, war is now and henceforth an inexcusable crime. We do not generally choose to place the negative first, but here is a case where so many victims have gone over the respectable old governmental military highway to destruction, that we hold it necessary to mark that way: *"Closed,"* knowing that, when men once turn away altogether from the precipice, the way to peace by good will lies open before them.

Finally, we return to our original proposition. What we want is to get the nations together in Conference with the single purpose of devising means to outlaw war. We want the representatives of the peoples at this meeting—not their "rulers." As soon as we seek our main object, plenty of simple ways and means will appear. We have faith that the peoples of the world are ready for the question. They want the main question; they are tired of side issues. The world is like a city that has been devastated with a plague. We propose to put an end to the plague.

CHARLES F. DOLE.

H. G. Wells and Psychoanalysis

H. G. Wells has discussed many problems in his works devoted to social, religious and political questions. In his romances he has also dealt with many new inventions and philosophical theories, such as the nature of time and space, the fourth dimension, the airship, and inter-communication between the planets. His books treat of the latest scientific discoveries or social ideas and religious problems. He is always thoroughly modern; indeed, he is one of the most up-to-date writers of our time. We may be sure that no problem which is attracting general attention will be ignored by him. His range of interests seems to be universal, and his capacity for interpretation ubiquitous. He speaks often as a prophet, and his ability to foresee the results of new ideas is remarkable.

In his latest book, "Secret Places of the Heart," Wells has turned his attention to Psychoanalysis, and to the problems of Psychiatry. Here, as elsewhere, he is clever, versatile, and anticipatory. He is able to foresee that the problems opened up by psychiatry are of great importance to the future of the human race, and that psychoanalysis is probing deep into the nature of the human mind. Not only are we being offered a more scientific psychology than we have had before; but we are securing the means of dealing with bodily and mental defects more effectively. Great has been the interest which has been developed as to psychoanalysis in quite recent years; and already a considerable number of books have been produced on the subject, though the first publication devoted to it appeared in 1895. A quarter of a century has given us a new psychology, and a radically new method of dealing with disease, especially when it is of a neurotic nature.

Here was a fresh subject for Wells to exploit. Considering what he had done before we might have predicted that in time he would give us his interpretation of the problems dealt with by psychoanalysis. We could also have anticipated that his treatment of the subject would be more of a romantic than of a strictly scientific nature. We could have said that he would not tell us much about the method of psychoanalysis, but that he would deal with those phases of human nature to which psychoanalysis gives attention. The primary subject with which this new science deals is sex, and its influence on the life of the individual and the race. As an instinct sex is urgent, regardless of morality, insistent upon its own demands for expression. Here was a great theme, as set forth by the psychoanalysts, for the interpretation of the novelist. Ever since novel writing began, many centuries

ago, love has been the leading theme to which the novelist has given attention. Love for the psychoanalysts is different. It is no longer a sentiment, a poetical preparation for marriage, an attaction of man and woman for each other, a union that brings happiness forever after; but an instinct which brings the individual into conflict with society, a cause of disease, an obsession which cannot be resisted, an inward urge which leads to degeneration of character, and a rebellion against what civilization represents in its growth through countless centuries.

This new novel of H. G. Wells is less a story than a discussion. There is in it little movement, few incidents, and almost nothing that is genuinely romantic. In fact, it is a discussion of the causes leading to mental conflict in an individual mind, how that mind is obsessed with the passion of sex, how that obsession leads to inward conflict, to disregard for moral principles, thus giving opportunity for an attack of physical disease, finally leading to death.

Sir Richmond Hardy is an English coal baron, and member of a committee seeking to nationalize the means for supplying fuel for Great Britain. This is, at least, the aim of Hardy; yet he is opposed by other members of the committee. This conflict with him has led to a nervous breakdown, and to his seeking the aid of Dr. Martineau, a famous London psychiatrist. In order to give the doctor an opportunity to study the case, the two set out on a holiday trip together in an automobile. They visit Stonehenge and other noted archaeological places. At this place they fall in with two young American women, to the younger of whom Hardy becomes intimately attached. He is instantly in love with this woman, and she with him. In prolonged conversations they discuss all sorts of radical problems, and how society can be reformed. They confess their love to each other; but after four days of this confidential intimacy, they agree that their mutual infatuation must come to an end. At the beginning of this episode Dr. Martineau abandons the trip with his patient, after setting forth to Hardy the perils to which his infatuation will lead him.

The young woman and her chaperone go to meet her father, a millionaire, who is on his way to London to train his daughter as a "business man." Her lover is also on his way to claim her as his wife—though she is not inclined to marriage, and discusses with Hardy the free individual life she desires to lead. Hardy goes to meet his mistress, by whom he has an illegitimate child. He also has a devoted wife and a nearly-grown daughter. The wife is faithful to him, though she has suspicions of his irregular life.

The trip gives Hardy a new lease of health and vigor. He returns to his committee and carries forward the measures he has urged upon it. He comes out of the struggle for the reforms in which he believes in an exhausted condition, is attacked by pneumonia, and soon dies, his resistant powers not being sufficient to overcome the disease. Mr. Martineau gives his professional aid, but the disease has progressed too far to be overcome. The wife and daughter return after the death of Hardy, which comes too suddenly to permit of their being present before the end. The mistress comes for a last passionate look on the face of the dead man. Though these two have quarrelled much, it seems evident that the woman loved Hardy with an all-absorbing devotion.

The psychoanalyst will see the meaning of this story. Though he will recognize that there is here only a superficial understanding of his science on the part of the novelist, yet he will also recognize that Wells has attempted to portray the diseased and erratic results of sex-obsession in a man otherwise progressive, radical, and with modern aims. The limitation is seen in the fact that Wells has given no adequate explanation of this obsession according to the Freudian idea that it originates in some early sex aberration. A man of sound mind and body is led into conflict with the sex requirements of modern society, and it leads ultimately to his breakdown in health, to his loss of mental balance, and finally to his death.

As already indicated, this book is largely devoted to discussions of modern reforms, to radical ideas as to life and duty, and to what may be regarded by the conservative as revolutionary ideas as to how society may be improved. The story element is meager, and it will have little of attraction for the confirmed novel reader. We cannot claim that we have here Wells at his best—nor is he at his worst. The book is thoroughly Wellsian in its character. It is brief, being little more than half the length of some of his other novels; but it is characteristically such a book as we have learned to expect from the pen of H. G. Wells. It will, however, introduce to the attention of many persons the subject of psychoanalysis. They will by means of it come to see that the human mind may be scientifically studied, and that this new type of psychology has in it great promise.

GEORGE WILLIS COOKE.

"A resolve for any honest man: I will never talk about the Fatherhood of God or the Brotherhood of Man and at the same time justify or support war. I will not profess the religion of the Golden Rule, and make excuses for killing my fellow-men. I will do one thing or the other. But I will not pretend to do both. I will not play the part of a hypocrite."—*Charles F. Dole.*

"The only way to make war impossible is to stop getting ready for war."—*Dr. Frank Crane.*

"The responsibility is entirely upon the professing Christians of the United States. If another war like the last should come, they will be responsible for every drop of blood that will be shed."—*Gen. Tasker H. Bliss, former Chief of Staff, U. S. A.*

The Joy of Life

II.

A cold drizzling rain pattered against the window of the sleeper. The "limited" was late—an hour late. I dressed and went into the diner. It was filled with people—business men, principally, who shifted their eyes from watches to windows, and back to watches. The phrase, "an hour late," was stamped on every brow. I was ushered to a seat opposite one of these characters. He was nervously operating on a grapefruit. A half smoked cigarette smudged at the right of his plate. On his left a morning paper lay open at the financial page. Presently the waiter brought in an order of soft boiled eggs, and set them before my table companion. His keen eyes critically surveyed the yellowish mass.

"Waiter!" he called with an authoritative accent.

"Yes sir."

"Look at those eggs! There is a piece of shell in them. Take them back." And then addressing me, he continued, "This road is going to the dogs. The service is rotten—an hour late and shells in one's eggs. I should be at an appointment this very minute. Will probably lose a big deal."

As I returned to my car, I took out my notebook and wrote therein: "Happiness is a state of mind." I believe that statement will stand the test of time. A man may be happy without wealth, or with it; apart from friends, or with them; free from anxieties, or under their pressure—it is the attitude taken toward life that brings happiness, not acquisitions or a favorable environment. I would not intimate that it is not easier to be happy when life is free from hardship, but I do assert that such a situation is not essential, and further that such a condition will not of itself produce happiness. Happiness is the result of a certain psychic adjustment. It is created by the attitude which one takes toward his environing realities. If we look upon the world as unfriendly, and life as a pitiless warfare against destructive forces, then we will see little in life but a huge portrait of grim Destruction seeking to throttle our desires; but if we turn with affection to the joys and beauties which surround us, then life will become radiant with infinite happiness.

Rainy days will come, trains cannot always be on time, and occasionally a piece of egg shell will escape the eyes of the most wary chef, but why let even a combination of such or similar circumstances rob us from the joy of life? If such petty irritations are viewed in their actual relationship to life's complete content, they become so insignificant that they all but cease to exist. As the man at his desk is deaf to clicking typewriters and the noise of the street, so are we, when the totality of life's values are brought to our attention, quite unconscious of these trivial inconveniences. Even physical suffering, and intense mental strain can be borne with a smile if we will but recognize that happiness is an attitude, and is acquired through centering one's attention on the good and the beautiful.

EDWARD ARTHUR ROCKWOOD.

Why?

On a recent trip (1922) from San Francisco to Hongkong the relations existing on the ship between the Orientals and Occidentals in the first cabin were of peculiar interest. As to numbers they were about equally divided.

The Americans, Japanese and men and women of other races day by day joined in the deck sports. Sometimes the nationals of three or more different countries or continents would engage in the same game. There were no exterior indications of bickerings, prejudices or suspicions. Everything was enjoyed in the most sincere fashion and in the finest spirit. Honors and applause were liberally granted to the victors without reference to their native habits or tongues. More than one American confided to me that "the Japanese were good sports."

Men and women with skins of various shades walked the decks together whilst exhibiting mutual politeness and regard. There did not appear any reason for their doing anything else. They unfeignedly appreciated each other's friendly conversation and banter.

In the dining saloon the peoples of Asiatic and European stocks were generally placed at different tables by the chief steward, but there were a few exceptions. These exceptions bothered nobody. The Filipinos and those from the mainland of Asia were just as polite and agreeable as some of their neighbors of European lineage. It would be difficult to determine where the greatest courtesy prevailed. I confess that in some instances the Americans could learn table manners from their Far Eastern associates. Chinese "boys," garbed in white "nighties" to their heels, waited on us and no one objected to their uniforms or to the very close personal contact involved in their quiet and efficient service.

Two beautiful sabbath mornings, between San Francisco and Yokohama, some of the ship's company gathered in the music room for divine worship. Protestant and Roman Catholic, Confucian and Agnostic reverently sat side by side while they exalted the one Deity, the Creator of sea and land and of all men. There were no disagreeable denominational controversies among folks who already were settled in their religious beliefs and practices. All apparently with genuine sympathy and interest regarded each other's faith and viewpoint.

Now, what I want to know is this: If men and women of very distinctly different races, creeds and mental processes can agree to get along happily together when forced to do so by the exigencies of travel, and can generously waive the expression of national or racial predilections and prejudices—to their own comfort and satisfaction—why can we not also agree to respect one another *en masse,* and speak decently of each other when separated by lofty mountains or stormy seas? While the truth should ever be recognized, why do we so frequently prefer to be weakly misled into erroneous judgments and fears re-

garding each other by relatively a few politicians, newspaper editors and roughnecks? Why do we not indulge in the ordinary commonsense and grace of reciprocal forbearance and remember that we are all the dependent children of the One Father and as such should live together in mutual confidence and peace? Why?

Tokyo, Japan, 1922. WILLIAM C. ALLEN.

The Moral Substitute

Prof. Wm. James long ago popularized the idea that war appealed to something innate in man's animal nature and that the problem of doing away with war must therefore center largely in finding some substitute, moral in character, which satisfied the craving for struggle and excitement. This interpretation is growing more popular every day with the spread of the study of genetic social psychology and the Freudian philosophy, both of which emphasize the original nature of man and its persistence under all forms of superimposed culture and restraint. This primal being, lurking like our shadow every moment beside us, must be reckoned with. He demands self-expression, else the civilized self will weaken from nerve strain and balked disposition. A social order founded upon the "flimsies, the dainties, the pretties" would soon reduce man's estate from that of vigor to insipid impotence.

Mr. G. T. W. Patrick in an article on the "Psychology of War" puts the case:

> You may recall Professor James's astonishing picture of his visit to Chautauqua. Here he found modern culture at its best, no poverty, no drunkenness, no zymotic diseases, no crime, no police, and polite and refined and harmless people. Here was a middle class paradise, kindergarten and model schools, lectures and classes and music, bicycling and swimming and culture and kindness and elysian peace. But at the end of a week he came out into the real world, and he said: "Ouf! what a relief! Now for something primordial and savage, even though it were as bad as an Armenian massacre, to set the balance straight again. This order is too tame, this culture too second-rate, this goodness too uninspiring. This human drama, without a villain or a pang; this community so refined that ice-cream soda-water is the utmost offering it can make to the brute animal in man; this city simmering in the tepid lakeside sun; this atrocious harmlessness of all things—I cannot abide with them."

Repression, prevention, regulation, submission—all these are not enough. In the light of the new psychology the search for the moral substitute becomes doubly important. Along with our leagues and councils, our sinking of ships and our peace societies we must find a kind of life which will give release to the pent up spirit of adventure which is put to the service of man. Mr. Patrick again puts it thus: "The utopias are ideal—but they are not psychological. The citizens for such an ideal order are lacking."

Perhaps this lack has been due in part to the fact that we have not created an anthology of heroes whose lives could become models for the new citizenship in a better world which might be both peaceful and vigorous. This is an old criticism, yet it needs re-emphasizing in these *post-bellum* days when the danger nearly everywhere will be the worship of the soldier type. War speeches, war books, war memorials, war deeds, will be our intellectual pabulum and emotional stimulus for a long time to come. There is a very real danger that between the military hero on the one side, and the conscientious "objector" on the other, we shall fail in this critical period of reconstruction to find the positive, creative, vigorous type of personal citizen needed as our pattern. Undoubtedly our utopias have lacked an adequate conception of the heroic qualities out of which they are to be built. Here is a real opportunity for some new Plato, More or Bellamy to write an outline of history-to-be, and fill it with a new type of hero. (Mr. Wells please take notice.)

The life of Mahatma Gandhi is a supreme example of this new type of citizen of the new social order, for he has developed the technique of peaceful heroism, as no one else in modern time or perhaps in any time. Undoubtedly Jesus exemplified the same spirit and tried to fulfill the same function, but for some unaccountable reason the vast majority of Christians have ceased to look upon him in this light. He is thought of either as the mystic saint personifying the individual virtue, or as the Son of God without any real connection with the social life of his time. The citizen Jesus who was trying to work out a new type of life in a new social order is so completely lost that efforts to rediscover him seem sometimes almost hopeless. But in Gandhi we have a man whose first mission is a social one. He lives the life of the saint because he believes that by such a life he can show people how to establish freedom, unity and independence. He emphasizes not simply the thing *not* to be done, but the thing that *is* to be done.

It is for this reason, among others, that the life of Gandhi should be used by pacifists as an example of their ideal and of their technique. He presents the psychological utopia which is not a mere repression, or negation. He himself exhibits all the heroism and the positive quality which is required for the vigorous fulfillment of the creative characteristics of human nature. He lives in a real world and is achieving real results. He summons men to great qualities of mind and heart and all India is astir with a new outburst of vitality. It is no Chautauqua, calm and placid. Though non-violent, it is seething with an awakening life which everywhere is bursting bounds and making men bigger and better than they knew.

If the utopia of a warless world is to be won by pacifists, it must be won by upholding before the masses the positive, heroic, vigorous aspect of such lives. The true manhood in men must be touched and released. They must be made to see that such a world as the pacifist upholds is no empty, colorless life.

The writer has been led to these reflections by a newspaper clipping which recently came to his attention. It is from some unknown English journal and in a few paragraphs sketches the life of a man who has escaped world fame but whose life nevertheless might well form one chapter in a biographical anthology devoted to heroic peace citizens even though at one time the subject of the article was a soldier. Surely, this man is such stuff as dreams of the new psy-

chological utopias may be made of, and illustrates the appeal which creative wars can make.

The death took place in Moscow on Thursday of Dr. Reginald Farrar, who had gone to Russia to help with the arrangements for the relief of famine in that country, who was fully aware of the peril which he ran, and who died from an attack of typhus contracted in the course of the work.

Dr. Farrar, the eldest son of Dean Farrar of Canterbury, had spent his life in helping people who could not help themselves. A kind of fury of self-sacrifice drove him always to those places beyond the vanguard of modern civilization, whose people were dying for lack of modern medical skill and where no ordinary doctor cared to go.

For many years he worked in China, fighting the plague in that densely populated country. In 1899 the plague which followed the famine in India found him among the first of the volunteers for service. He was the British representative at the International Plague Conference at Mukden in 1911. During the later years of his life he was employed by the Ministry of Health, and he held a commission in the Royal Army Medical Corps.

Transferred to the Colonial Office on account of the special importance of the work during the war, he undertook the duties of medical officer of health at Treetown, Sierra Leone, from 1918 to 1919. In 1920 he visited the famine districts of Austria and Hungary in connection with the removal to England of children from those hunger-stricken areas. No one who saw him when he came back to this country, in charge of some hundreds of shrivelled little mortals, will ever forget his patient care of them, the gaiety with which he brought smiles to their small, worn faces, and the unhesitating trust with which they turned to him in any moment of necessity.

There will probably be no statues to him, no pomp of burial, no medals, no speeches in Parliament. But here is a soul who merits more than all these—a man as large as humanity, yet tender to "the least of these"—disciplined by the rigors of science, yet apostolic in his devotion, driven by a "fury of self-sacrifice," yet exhibiting vigor, adventure in the highest degree. Surely such a man deserves to live as one of the great examples of the new citizen in a new world.

CLARENCE R. SKINNER.

An Open Letter to Forty-four State Legislatures

This is vacation time for privileged people but not for the thousands of college young folks who are hunting jobs, not for chamber-maids in summer hotels with sixteen rooms each to keep in order, not for waiters carrying heavy trays three times a day seven days in the week and sleeping in hot attics, six beds in a row.

After long preliminary work in cleaning up filthy basement bakeries, in getting meat screened from flies, and fruit protected from the odors of nearby toilets, and in doing a thousand things in factories to make health more secure for workers and for consumers, the Consumers' League is now turning its attention to ensuring some other decencies of life. It has sent out a letter with the following stimulating requests: "Will you write us about the hours and living conditions of the maids in the summer hotel where you are going? . . . Hotel maids need twenty-four hours of entire relaxation every week. If chamber-maids, e. g. in your summer hotel work seven days a week, will you not ask the proprietor to put on an extra woman for every six maids? . . . Chamber-maids usually care for about sixteen rooms. Counting the cost of their wages and food to the proprietor as $16.00 a week, your maid could have her 24 hours off and 16 guests whom she serves, a free conscience, if the hotel charged each guest a dollar a week extra and hired an additional maid. In California hotels, no maid can work more than eight hours in thirteen hours, e. g. between eight a. m. and nine p. m..... Will you not ask the proprietor to show you the meals served to the help and the rooms where they sleep and eat?" All this can be done without seeming impertinent or critical and with the desire to "white-list" the hotels where conditions are satisfactory. This might bring them more patronage as the proprietor will readily see.

Twenty-five years ago (or was it thirty?) I sat with a little company of Bostonians, chiefly women, at a meeting presided over by John Graham Brooks—that chivalrous knight of all women in distress. That meeting, if I remember right, gave birth to the Consumers' League. It brought home to the public the idea that prosperity depended not upon the rapid circulation of money but on how money was spent. One incident, related by Mr. Brooks, has stood vividly out in memory through all these years. Two workmen stood before a shop window in which were little pictures of various prices. One looked indifferent and exclaimed: "Come on Jim, let's go and liquor up." "No," said Jim, "I am not going to liquor up. I am going to spend a quarter for that picture of a kitten and take it home to my little girl." The result? One man went home half-drunk to make a disturbance in his tenement. The other made a whole family happy. The shopkeeper set in process the making of another picture to replace the one sold, the saloon keeper set in process the making of more whiskey. In both cases the same amount of money circulated. Moral: every expenditure of a dime or a half-hour's time tips the scale up or down that weighs happiness and production. Shall it be milk or candy for the child? India rubbers or silk stockings for the underpaid shopgirl? A quarter of million dollar mausoleum for the millionaire or the education of 250 immortal beings with endless possibilities of production?

Hasn't everyone a right to do what he pleases with his own money? A legal right, certainly, but no moral right. That is the lesson of the Consumers' League.

The purchaser is called to consider both the wages and conditions of work of the worker and the social value of the product.

The Consumers' League appeals to great organizations which are choosing locations for conventions to select localities where the laws and customs protect the workers. These can ask hotels which they are considering as prospective conference headquarters to allow a local committee to inspect the helps' quarters and food. State organizations might investigate and "white-list" hotels to guide their choice for conventions and for the information of members who might use the hotels at other times.

Hours of women workers in hotels are legally regulated in twenty of the twenty-two states west of the Mississippi, but in only six of the twenty-six states east of the Mississippi. West of the Mississippi nine states have an eight hours' day. East of the Mississippi, Massachusetts alone limits hours to forty-eight a week. *Four only of all the states require one day of rest in seven.*

An increasing number of conventions hold monster meetings which bring hundreds of thousands of dollars

into a state. It would not take long to bring legislative action for improvement in legal regulations of working conditions if committees on convention arrangements would ignore those States which ignore the workers.

LUCIA AMES MEAD.

In Honor of Galileo

The press has been making much of the fact that a monument is to be erected to the immortal Galileo in Pisa, the city of his birth, by Cardinal Maffi, a high dignitary in the Roman Catholic Church. This is taken not only as a deserved honor to a great scholar, but also as a sign of the real attitude in these days of religion towards science. To us it is noteworthy especially as a change in the attitude of that hierarchy from what it once was. It will be remembered that in 1633 the Inquisition condemned Galileo, who had clearly proved the truth of the Copernican system of the universe and forced the great astronomer to choose between telling a lie or being put to torture, or being burnt alive as Giordano Bruno had been. In 1835, however, the Index had struck from its list the condemnation of Copernicus, Kepler and Galileo. The present tribute to be paid to Galileo is certainly encouraging, and recalls the words of a colored preacher, "Brefren, the world *do* move." It has also been suggested that perhaps 200 years from now the Papacy will permit good Catholics to hold that Moses did not write the Pentateuch and that the first chapters of Genesis are simply a Jewish adaptation of a Babylonian myth.

But why need there be any conflict between science and religion if both are wishing to discover and promote the Truth? The Catholic church, however, has not been so much disturbed by the struggle between Darwinism and Genesis as have been the clergy of the Church of England and other Protestants, since its authority does not rest upon the Infallibility of the Bible, but upon the infallible leadership of the Holy Father at the Vatican. William J. Bryan and his friends are most excited over the present issue because they hold that every chapter and verse of Holy Scripture are inspired and therefore they claim that all teachers of evolution should be suppressed, and put out of office. Obviously it will not do to question the story of Adam, since the Fall of Man is at the bottom of the orthodox scheme of Salvation as taught by all sound theologians from gentle Thomas Aquinas to fiery Jonathan Edwards. Yet the theory of evolution does not deny the freedom and dignity of man, still less the being of God. It only describes the laws of God—operative in the past as today—and tries to tell how things came to be, instead of by special creation in six days, by slow progressive changes as seen in the history of the earth from stardust to man, and unfolded through countless ages.

If, as Cardinal Gibbons once said, "A union of all churches would bring about an era of Civilization unknown in history"—a consummation most devoutly to be wished—nothing could better open the way to such a blessed union than the cordial acceptance by all religious bodies of the established facts of modern science. In that the prayer of Jesus might be answered, "That they all may be one."

The laws of astronomy and biology as now taught—if accepted by all—would lead to a consensus of beliefs such as never before existed. A new heaven and a new earth would be revealed upon which could be built a broader and finer theology.

A church that is truly Catholic, that is universal, should include all sincere followers of Jesus of every name under heaven whether Romanist, Greek, or Protestant. It should respect the sacredness of private judgment and encourage every man to live up to his highest ideals of truth and right; and at the same time it should try to bring men into cordial co-operation for securing justice and peace, and prosperity, for all. In this way, and in this way only, can we enter into the larger life of mankind and gradually may establish a Church of Humanity for all of God's children. Surely every church and sect can contribute something to this grand aim and end; only let each give the best it has and the golden age will come. And that best will be not its special creed, or rite, or ritual, but the truths that men already hold in common, the essentials of which are found in these two, the Fatherhood of God and the Brotherhood of Man. What the world needs at present as never before is a religious fellowship that is Inter-denominational, Inter-partisan, and Inter-national. To such a Catholic Fellowship we are heartily pledged.

GEORGE W. CUTTER.

PEOPLE

I am so sorry for them all
Whose ceaseless footsteps rise and fall
Along earth's highways endlessly,
The people in the world with me;
Who have had dreams, and yet must take
The gifts life has for men awake,
Who build their lives each day anew
On hopes they know shall not come true,
Who walk the world till sleep, and then
At dawn must walk the world again,
Who ask God's favors, knowing still
He does not break his changeless will
For any faulty changing cry
Of men he makes to live and die....

I am so sorry for them all,
So sorry! Until I recall
How life's adventure swings afar
Above to-morrow like a star,
And how our dreams paint golden-bright
Gray working-day and resting night,
And all the love each man who lives
May buy for merely love he gives,
And how it comforts us to pray
Whether God hears or turns away,
And how to work and sleep and wake
Is good for the mere doing's sake,
Till, whether life seem gay or sad,
I am so glad for men—so glad!

—*Margaret Widdemer.*

THE STUDY TABLE

About Japan

The latest in Mr. Kawakami's books discussing Japanese relations is "The Real Japanese Question."[1] It is an able discussion of various matters now more or less at issue between Japan and the United States. Thus it contains chapters devoted to the Japanization of Hawaii, the Hawaiianization of the Pacific Coast, an Orgy of Anti-Japanese Legislation, Japanese Language Schools, Japanese Children at School, Dual Citizenship, etc. These questions are all discussed calmly and in good spirit. Kawakami has full information, drawn from both sides, and is always clear and logical in presentation. On the whole he maintains an urbanity and good nature in discussion that are unusual, although in this book he shows somewhat that constant assault wears and rasps. The fundamental problem is lack of land and opportunity to Japan. We may, if we like, shut Japan out from our mainland; but by what right do we limit her natural expansion elsewhere? She has a population which is crowded beyond what white nations can conceive. It is no statement of the fact to divide the square miles of Japan into her population. That would only be just if the whole area were cultivable. As a matter of fact, only about ten percent can be cultivated and it is intensively worked. Japan is as necessarily driven to industrialism and carrying trade as Britain herself. But for modern industrialism three things are necessary—oil, iron, coal. These are largely lacking in Japan, but occur abundantly near at hand. It is as legitimate for Japan to develop the resources of Manchuria and China as it is for us to develop those of Mexico and Central America. The progress of those areas depends upon co-operation of their peoples with Japanese, for the moment at least under Japanese leadership. However, as Kawakami says:

> If she (Japan) steps an inch out of her narrow precincts and tries to obtain, say in Siberia or China, the privilege of working such mineral resources, down comes the sword of Damocles in the shape of protest, official or otherwise, from the Western nations.

This might perhaps be forgiven if the purpose of such protest were to really aid the Asiatic countries. But, neither we nor Europe have any such purpose. We wish to exploit Asia for our own benefit. The United States will never develop great interests in that part of the world. Almost the whole of Asia is already under the control of white Europeans and development will merely tend to make the native peoples the slaves of the non-resident owners. Industries will be started, encouraged or suppressed at the demand and in the interest of "home industries." See how it works in India, where looms are inactive because Manchester must be supported. That half of the population of the world, in its own home, should live merely as worked slaves for two or three small European nations is not a pleasant prospect. China and Manchuria may better suffer a momentary subordination to Japanese leadership than to pass into perpetual slavery to a distant master. These are not Kawakami's statements but our own. Kawakami does say that the whole matter comes to this alternative—"a more equitable division of territory, or the removal of the exclusive policy adopted by Western Colonial powers against Asiatic peoples."

In her latest book,[2] Madam Gordon pursues her old argument, already familiar through her earlier writings. The title is "Asian Christology and the Mahayana." The first ninety-seven pages are a reprint of Thomas Yeates's "Indian Church History, or an account of the first planting of the Gospel in Syria, Mesopotamia and India: with an accurate relation of the first Christian Missions in China." This work, published more than one hundred years ago—in 1818—gives ground for comment and notes in variety, showing the parallels which exist between Syriac Christianity and Mahayana Buddhism. These notes fill up about one hundred and seventy-five pages, and the book then ends with a series of appendices made up of quotations, tables and lists from various sources. Madam Gordon claims that Saint Thomas the Apostle went to India, preached and founded a church there and died in that country; he or his disciples even pushed on into China, though leaving a less definite impression there; that the Syrian Church long afterwards again penetrated into China, where "the stone of witness" at Sianfu was erected by Nestorian missionaries; that the great Japanese priest, now known as Kobo Daishi, in the ninth century, at Sianfu, came into close contact with Nestorian Christianity and when he returned to Japan to establish the Shingon sect there, took many Christian ideas with him; that not only Shingon, but Mahayana Buddhism in general is close to Christianity. In her other writings Madam Gordon recognizes that much, both of Christianity and Buddhism, is older than either and that one religious doctrine has been continuous from the oldest civilizations of Mesopotamia and Egypt down to the Christianity and Mahayana of today. To the support of her ideas, she brings a multitude of curious and interesting facts, many of which have not before been noticed, from Japanese Buddhist faith and practice. Mrs. Gordon is a mystic; she delights in the hidden meaning, in symbolism of word, picture and action. Her attitude is one of friendliness; she emphasizes similarities rather than differences and is no friend of that form of Christian mission effort which seeks only to root out and replace. She rather cherishes the feeling that Christian and Buddhist really have one faith and might have one worship. Madam Gordon is a remarkable woman. Not young, confined to her bed, almost blind, she works on with a vigor, a fresh interest, an enthusiasm, which shames most students in the field.

James S. de Benneville in the second of his "Tales of the Tokugawa" gives us an English rendering of the "Bakemono Yashiki"[3] ("The Haunted House"). It is a book of the same nature as his "Tales of the Wars of the Gempei" ("Saito-Musashi-no-Benkei"), "Tales of the Sumarai" ("Oguri Hangwan") and "Tales of the Tokugawa, No. 1" ("Yotsuya Kwaidan"). That is, it reproduces one of the most popular and well known of the themes of the professional story-teller. He has brought together all the *kodan* in which the theme is treated—either in variant or derivative. From this mass of story material he selects all the more vital and important elements and weaves from them a consistent

[1] "The Real Japanese Question." K. K. Kawakami. New York: 1921. The Macmillan Co. 16mo; pp. xv, 269.

[2] "Asian Christology and the Mahayana." E. A. Gordon. Tokyo: 1921. Maruzen and Co. 8vo; pp. xiii, 334.

[3] "Bakemono Yashiki." Retold by James S. de Benneville. Yokohama: 1921. 8vo; pp. 263.

and continuous narrative, the telling of which remains strictly Japanese. "Bakemono Yashiki" is a ghost-story or a cluster of ghost-stories. It grows out of the tragic tale of "the lady of the plates." It is her fate that gives rise to the series of blood-curdling narratives that are here told. It is the well in which her body was found that must be exorcised before this chain of horrors can be broken and the haunted house —the great Yashiki at the edge of Yedo—can be freed of terrors. Mr. de Benneville knows Japan. He has lived in the country for many years with a minimum of contact with foreigners. He is married to a Japanese wife; he is surrounded by a purely Japanese atmosphere. Lafcadio Hearn knew something of Japan; he never went deeply. He skimmed and kept his Japanese helpers busy trying to find something new and quaint that could be put into his beautiful and attractive English. He gave us a true Japan, but it was *his* Japan, Hearn's Japan. Ah well! de Benneville gives us a true Japan, but it is Japan of the Japanese, not de Benneville's Japan. In these four great books we lose sight of de Benneville. When we think about it, we marvel at his diligence, at his judgment in selection, at his skill in arranging; but when we read the story we know that it is Japanese, without weakening or alloy. "Bakemono Yashiki" deals with old Yedo, the Yedo of the Tokugawas; it deals specifically with a single ward—the *Bancho,* and with a single lordly house (*Yashiki*). The stories are ghastly, but they have been told by generations of story-tellers to crowds of delighted, shuddering hearers. They have caused the hair to rise, the flesh to creep, the blood to run cold, to thousands who have hung with breathless interest on their narration, although every man, woman and child knew exactly what was coming. They breathe an almost inconceivable harshness and cruelty. Were we to know the Japanese only from the "Bakemono Yashiki," we should justly hate them. But until we know these stories, we have only an incomplete and a misleading picture of the people. Even in the horror and gruesomeness there is ever present the kindly good nature, the straightforward simple honesty, the pity and desire to right wrongs, the forgetfulness of self—qualities that after all formed the daily life of that old Yedo of the Tokugawas. And—of course—no people should be judged *only* by their tales of horror and ghost stories. De Benneville's books are not so widely known as they should be. There are six in all—because back of these four books of re-told stories lie "Sakurambo" ("The Fruit of the Tree") and "More Japonico." We have the six together in a place of high honor in our Japanese library.

Relatively few Latin-Americans come into contact with the Japanese, but those few seem to be deeply impressed and unusually sympathetic. We shall name but three who have shown this impression and sympathy in writings—Efren Rebolledo (Mexican), José Juan Tablada (Mexican) and E. Goméz Carrillo (Guatemalan). We confine our attention to one of these, Tablada. Three books from his pen have already appeared[4]; others are promised. An especial interest attaches to some of these, because Tablada finds frequent resemblances between the Japanese and the Aztecs. The three books already printed have been published in three lands—in Mexico, in the United States, and in Venezuela. The author attributes his book on Hiroshige, the great landscape artist—"the painter of the snow and the rain, of the night and the moon"—to the influence of Edmund de Goncourt. The famous French expert in Japanese color-prints planned to publish monographs of five of the great print artists. He died when but two had appeared—these dealing with Hokusai and Utamaro. Hiroshige was one of the five of de Goncourt's list; he is, of all the color-print artists, Tablada's favorite. The book before us is a tribute to the artist and to the French biographer. Tablada attempts in part to carry on the uncompleted work, "like a most devoted son who would fulfill the last wish of a venerated father." We can hardly follow Tablada in all the details he gives of Hiroshige's life. Surprisingly little is really known of the personality of the great artist, but we know enough to feel that Tablada errs at times in fact and in chronology. But he tells an interesting story and introduces us to the works of the master in charming fashion. The second book, "En el Pais del Sol" ("In the Land of the Sun"), is a series of pictures of Japanese life. The essays were written in Japan, while the impressions were fresh, and have an agreeable flavor. They are sketches of passing scenes—a Chinese celebration in Yokahama, the funeral ceremony of a noble, a *matsuri* or annual ceremony. The essay on "San Felipe de Jesus" (Mexican), "the protomartyr," is of exceptional interest to Tablada's countrymen. While the book is delightful reading for any one, it can be especially recommended as a supplementary reader for Spanish classes. The most personal of the three books is "Un Dia—Poemas sinteticos" ("One Day—Synthetic poems"). They are Japanese in form, Japanese in spirit, but Spanish in language and local in subject. They were written in Colombia and printed in Venezuela. The book is dedicated "to the beloved shades of the poetess Shiyo and the poet Basho. They represent a day—beginning with the dawn and going through to the night—from the chorus of birds that greet the sunrise to the firefly lighting his Aladdin's lamp at evening. All are in the *haikai* form of three lines with 7-5-7 syllables. Each poem has a separate page and with each is a symbolical design by the author. We cannot translate, nor throw into poetic form, but we suggest a few of these little poems. Thus—"All night it rained—and as yet the vultures have not finished preening themselves—in the morning sun"; "Autumn; in the summer hotel—in the tennis court—are moss and fallen leaves"; "Lumps of mud—in the shadowy path—toads hop"; "Silver and pearl of the moon—made song in the music-box—of the nightingales' bird-house."

Clark's "First Fruits in Korea"[5] is, of course, a mission story. The author, a Presbyterian, has been in the country since 1902. He has seen the old political order pass and the new enter. His story "is fiction, but it is fiction based on fact. A large part of the incidents have occurred much as here described." Every such story that we read of Korea increases our wonder. Korea is the only mission field

[4] "Hiroshigue: El Pintor de la nieve y la lluvia, de la noche y de la luna." Mexico: 1914. 8vo; pp. xiii, 119, vii.
'En el Pais del Sol." New York and London: 1919. D. Appleton and Co. 16mo; pp. 151.
"Un Dia—Poemas sinteticos." Caracas: 1919. Imp. Bolivar. 8vo; pp. 104.

[5] "First Fruits in Korea." Charles Allen Clark. New York: 1921. Fleming H. Revell Co. 16mo; pp. 338.

where missionaries actually *love* their people. Neither in Africa, nor in India, nor in Japan nor China, does the personal gap between the missionary and his convert close as there. Few, if any, of the mission fields produce such a number of fiction books. And the Korean fiction book always leaves us bewildered. Koreans in all these tales are uncanny, weird beings; they cause us strange, creepy feelings. That they are unwholesomely emotional, neurotic indeed, comes out in all these books. Their religion, after conversion, is unquestionably earnest, but frightfully irrational. The gospel which they so gladly embrace is unlike anything preached in the home churches. These missionaries can hardly feel at ease when they are here on furlough. How long can they convince themselves that they are teaching Christianity as it exists in America and how long can Koreans be deceived into thinking that what they are receiving unites them in brotherly fellowship with the Christians of the West? The missionary of this story is a dreadful creature—non-human, super-human. An honest and pious man, he yet lies brazenly, when necessary—as when rescuing a girl from an undesirable marriage, stating that she is a Christian, when she has but once heard a passing preacher and once fled to a service; in neither case did she state conviction, let alone conversion. The famous sudden outpouring of the spirit, accompanied by public confession, is rather fully described in the story.

Suddenly, almost without warning, the Spirit began His work in the public meetings. ....Christians of long standing found themselves under conviction of sin that made them lie and writhe on the floor. There was no attempt at excitement.

Surely an *attempt* at excitement then would have verged on wickedness. In this story, as in other Korean tales, old worship is abandoned, a new religion accepted, because of answered prayer. How soon will a revulsion come because of *unanswered* prayer? An angry village, believing a drought to be due to the new doctrine demands that the Christians produce rain. The native preacher (hero of the story) disperses the mob by promising to call his people together and, for three days, to pray for rain.

The Christians gave themselves to prayer. On the evening of the third day the rain came. The star of the Jesus doctrine went to its zenith that day in the town and that of the wizards and witch-doctors went into an eclipse.

Why did the pastor stipulate for three days of prayer? Why not call down the refreshing showers more promptly? We are not deriding the book. It is one of the best of its class. It is an interesting story of an interesting work among an interesting people. But the impression conveyed by it is that the story, the work, and the people are all unwholesome. The story is well told; it grips and holds the attention. Incidentally it contains a lot of interesting detail regarding the life, customs and thoughts of the people. Dr. Clark knows these much better than most missionaries do.

FREDERICK STARR.

CORRESPONDENCE

A Return to the Religion of Jesus of Nazareth

"WHERE RADICAL AND CONSERVATIVE CAN (BEST) MEET."

Editor of UNITY:

War must be outlawed and I would call attention to one organization in the world that, should it declare itself wholeheartedly against war, could outlaw the evil in a very short time. Ethically and morally, it has no recourse but to do this—for it is an organization whose founder declared unequivocably against war. I refer to the Christian church, which for two centuries and a half held to the pacifist principles of the Christ. I might go a step further and say that unless and until the Christian church sets its face against war, there will continue to be war in the world! Radical and conservative *are* met in this body. Both radicals and conservatives in the church DID take their stand against war, —and kept that stand, putting their loyalty to their prophet, their God, and their conscience above loyalty to a group of misguided officials and mis-representatives (wrongly called "government") who forgot *their* religion, their God, and their consciences, and went blindly with the mob. Among these forthright Christians was Jenkin Lloyd Jones who refused, as he said, to let the dictates of any government make him forget his duty to and his love for humanity, and his vows as a minister of Christ. I need not more than mention here the name of John Haynes Holmes, whose church was a haven of peace to so many when most of the churches of this city, of the country and Canada were but little less than recruiting stations for, or lesser adjuncts to, the organized mass murder known as war.

I would also call attention to the fact that certain groups, often mentioned as means for the organization of a better and more constructive world thought, have records that hardly make them dependable as centers for the creation and the promulgation of a sentiment that shall outlaw war. Chambers of Commerce are, and from their very nature, always will be, among the strongest supporters of the war game. Conferences—economic or what-not—are stage-managed for the most part by the imperialistically-minded statesmen, financiers, and diplomats of the strongest powers, nationalistically speaking, and hence always move in the direction of *more* war rather than towards the outlawry of this curse of mankind. Scientific men are to-day running a mad race to see which can invent or discover the most deadly agents for the destruction of human life. Ninety-nine per cent of our educational institutions are supporting the powers, and in turn are being supported by the powers that create and further and idealize wars! Can one see them change until they are forced so to do by public opinion that is widespread, deep-seated, and sincere? The Press, which so effectively gives voice to this opinion, will just as surely give expression to an equally strong body of opinion of the opposing type. The Christian church of the world *can create this finer opinion*—and if it will acknowledge its apostasy and right-about-face, it can strike the death knell of war.

Mahatma Gandhi of India is pointing the way, but, as yet, Christians have refused even to see his gesture, much less follow his noble example. The non-violent, non-co-operation movement which he has started, is a part of the spiritual revolt of a continent of which we, in the West, know little and care less. He is one of the so-called "darker" races; he is a Hindu; he is *not* a Christian—except as to action—and that does not count yet, among the civilized nations of the West; but, if the more than three hundred millions of his country-men succeed in getting their freedom by fighting in the human way rather than in the fashion of the brute,—if the Indians gain their ends by following along the lines of the teachings of Jesus, the West will be forced to take note of this man and his method, which follows the canons of what we know as non-resistance, but which is better to be described as *non-violent resistance*—for, barring the name, it is a very positive resistance as recent events in India have vividly demonstrated. But whether or not Gandhi succeeds politically, it is an undeniable fact that he has given to mankind for all time, not only a new spiritual program, but a new charter of liberty—for he has shown that religion has a rightful place in the political field. He has shown Christians that theirs is a faith to be lived, every day in the week.

Gandhi's friends tell us that for thirty years, he has shaped his life according to the dictates of the Sermon on the Mount, which embodied as well the ancient thought of the Gita and

THE FIELD

"The World is my country, to do good is my Religion"

INTERNATIONAL NO-MORE-WAR DEMONSTRATION JULY 29-30

Ten nations of Europe and the United States will hold *No-More-War demonstrations on July 29-30*, the week-end preceding the eighth anniversary of the outbreak of the world war "to express the will of the people to end war forever." All groups interested in world peace without regard to methods advocated for establishing it will take part.

PLAN FOR THE UNITED STATES.

(As adopted at meeting of National Council for Reduction of Armaments, June 13. All organizations are urged to participate.)

1. A *"bombardment for peace"* in the form of messages to the President and Congress expressing the desire of the people to have this government follow up the Washington Conference with a further step toward world peace. Messages to be sent by mail, wire and radio. The sending of the messages can be made a dramatic occasion by having them brought to a public square and sent simultaneously, with appropriate speeches, etc.
2. The *simultaneous posting* of *No-More-War* placards on the morning of July 29th. For the greatest effect, these placards should be put up during the night or early in the morning and appear everywhere—in the windows of homes and offices, on fences, trees, automobiles, street cars, and in as many unexpected places as possible, across the mouths of old cannons, mounted on cardboard and attached to sticks and arranged around the base of war monuments, arranged in windows on either side of gold star or service flags of the last war.

   The placards are 11x15 inches and are ready for distribution. They will be supplied by the National Council in whatever number can be used to advantage free of cost, or for any part of the cost price of $2.25 per thousand that organizations wish to pay.
3. *Additional features* will be added to the demonstration wherever local committees can undertake them. The churches, newspapers, governors, mayors and other officials should be asked to participate. Many ministers will undoubtedly be willing to preach on Sunday the 30th, on the theme of No More War. Editors, sympathetic with the demonstration, may be willing to run the three words, "No More War" across the top or bottom of their editions for that day.

HISTORY OF NO-MORE-WAR DEMONSTRATIONS.

Beginning in three cities on the Continent in 1920 no-more-war demonstrations were held last year in 200 cities in France and Germany. This year ten nations of Europe are participating: England, France, Germany, Holland, Sweden, Austria, Czecho-Slovakia, Hungary, Portugal and Switzerland. In England, committees have been formed in all communities and the demonstra-

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the Upanishads. The alien Christian government, which rules his people, finds no place in his country for him but the jail! I will not say *shall* the Christian church right-about-face, I ask MUST it not do this thing—and that soon? When it does, the question of war will be a long way on the road to settlement, and the people of the pacifically-minded East will no longer find it in their hearts to speak of the "Satanic" civilization of the West. The time has come, I maintain, for the Western world to be Christian in fact as well as in name, and to demand—in the name of him whom we delight to call the "Prince of Peace"—that war be outlawed for ever.

Let us, too, stand with Mahatma Gandhi of India, for Truth, for Peace on earth, and for Good-will to all mankind.

New York City, May 18. GRACE GILMAN.

Stop the Lynchings

To the Editor:

One horrible case of lynching follows another, yet the Dyer anti-lynching bill is still hung up in the United States Senate. The chief difficulty seems to be the fear that it might be thrown out as unconstitutional by the United States Supreme Court.

The Constitution of the United States says (Article 3) that the Supreme Court shall have original jurisdiction in all cases affecting ambassadors and consuls, and those in which a State is a party; and that it shall have appellate jurisdiction in other cases "with such exceptions and under such regulations as the Congress shall make."

Congress lately passed a law against rent-profiteering in the District of Columbia, and added a clause saying: "This law shall not be subject to review by the Supreme Court, and the Supreme Court shall have no jurisdiction over it."

If our Congressmen can do this when they are themselves inconvenienced by high rents, they might do it when their fellow creatures are inconvenienced by being burned alive.

Dorchester, Mass. ALICE STONE BLACKWELL.

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tion will take the form of local processions and mass meetings. The Central Committee in London includes such names as: Brig. Gen. Birdwood Thomson, Major G. R. Atley, Bishop Charles Gore, G. Bernard Shaw, Bertrand Russell, Jerome K. Jerome, Maurice Hewlett, Lawrence Hausman, A. J. Gardiner, Margaret Wintringham, M. P., Margaret Bondfield, Robert Smillie, Charles Trevellyan, J. Ramsey MacDonald, Arthur Henderson, M. P., Neil Maclane, M. P., Lord Parmoor and Rev. Dr. R. J. Campbell.

National Council for Reduction of Armaments, 532 17th Street, N. W., Washington, D. C.

FLORENCE BOECKEL,
Publicity Director.

TREATMENT OF GANDHI IN JAIL.

Statements regarding the Indian Nationalist, Gandhi, and his treatment in jail, which appeared in certain newspaper despatches from England, and which were brought to the attention of the India Office by the Canadian Prisoners' Welfare Association, have elicited a reply from that office.

In a recent letter received by the association from the Under Secretary of State for India, Whitehall, London, copy of a press communique issued under authority of the Bombay Government is enclosed in refutation of the allegations made. In the communique it is stated: "Mr. Gandhi is given precisely the same diet to which he was accustomed when he was free, namely, goat's milk, bread, oranges, lemons, sugar, tea and raisins. He brought his own raisins to prison with him, which he used until they were finished, and a fresh supply was provided for him by the jail authorities. He has separate quarters of his own, one cell to sleep in and the other to work in during the day. The sleeping cell he is allowed to keep open at night. Half the yard is reserved for him to exercise, and the space is ample for the purpose, as Mr. Gandhi has stated to the authorities on several occasions. Mr. Gandhi has not asked for any newspapers, and his request to be allowed to retain some of his private books was granted as soon as it was made. It should be added that Mr. Gandhi has been seen by the inspector-general of prisons on several occasions, and has each time made no complaints, but on the contrary expressed himself as completely satisfied with the treatment he is receiving.—*The Montreal Gazette.*

PEACE HATH HER VICTORIES.

The great Krupp works, once the chief manufacturers of German war material, are now making only such products as can be used in peace and employing 17,000 more men than before the war. Lately a strike occurred because some of the men, who had been put on to the manufacture of guns, refused to touch that job. The strikers only consented to resume work when it was made clear to them, that the order for guns was for Brazil, that it had been allowed by the Inter-Allied Commission, and was a pre-war contract, non-fulfillment of which would have cost the Krupp firm a heavy fine.—*The World Tomorrow.*

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